

Mainly on the Group.

M 1903
Lunch/Coffee
Barn, Warwick

Sun. Aug. 9, 1970

SUNDAY LUNCH

MR. NYLAND: It's always easier to have a transition[^] between eating and then a little silence and then ^{SOME} ~~of~~ music[^] by means of talking; and ~~then so~~ it looks as if I am back again in the old ^{GROOVE} ~~^~~ talking in order to say ~~SOMETHING~~ ^{OF COURSE, AND THEN LEADING UP GRADUALLY TO} something else. Why today? Why today a little different when I said some time ago that we are finished ^{WITH} having a little something to say at lunch? I won't make it a habit, ^{AND} it is just every[^]once in a while, that when I feel that it is necessary, I hope you will allow me the liberty ^{THEN} to do it, ^{AND} do it a little differently, because, after all, I think ^{THAT IS WHAT} we have to learn; to be able to be flexible and not to accept certain things that are on a routine basis when I [^] I would almost say, when we ^(have) still a chance to be disturbed. And that I think ~~that~~ in the disturbance of certain conditions, there is a realization of life probably, in such a condition, and then running in a different direction. sometimes unexpected, ^{So} that you are put up short and you see it, ^{AND} then something can take place in you if you allow it. [^] If you are too much used already to the changing conditions in ordinary life, of course you are asleep. Because it is quite easy to accept things as they come ^{AND THEN} not pay any further attention and almost immediately make an adjustment to them. But I hope it will never come that far, because if it is, my suggestion is ^{that} when you live in a room, change the furniture around every two weeks, and sit in a different place. Use different pencils and different paper. See if your ^{put--} light can be put [^] somewhere else. See if you can change your chair to sit [^] in. If you have books

you walk? And when one talks about a marriage being made in Heaven, - when it is performed on Earth, something has to be there that is the resemblance of Heaven. And for us Heaven means that what will enable one to become free from the Earth. And since we know, that in order to become free, ~~from the Earth. And since we know that in order to become~~ ~~free~~ we want to use the different means available and most of that is our objectivity which, ~~it~~ ^{if} created, can be of help. And when understood by one's mind and when one can feel it by means of one's heart, ^{it} and then has a very definite substance to it, and it should ^{BE} carried with one constantly within one's life. And when it is the representation of Heaven on Earth, and if a marriage is made with that in mind, Work has to be between two people who actually want to accomplish an aim, for themselves, and also for the two of them together.

It's necessary to understand first, why that kind of a bond? Because it is something that one considers forever and ever. That is why sometimes the explanation is that they are made in Heaven so that the marriage will last until one dies, and also in some of the formulations that ^{will} one will trust each other until death. But you see that I don't think is really important. It is important, when one makes the decision, that one wants to ^{LIVE} ~~love~~ with a person for a very definite reason, And that the main reason is first to see how much can the understanding gain by being ^{PRESENT} ~~present~~ to each other constantly and to learn to understand each other in one's manifestations. And when there is the basis of a desire to love each other and to see if it is possible in working together to gain more understanding, then marriage is a very definite bondage that one should not wish to have divorced. And that the constant aim should be that, regardless of whatever difficulties there might be, that ^{the} aim is understood, if possible, every day. What is it that one wants to do as far as Work is concerned? In the first place it is necessary to realize and to recognize in each other that kind of a desire for Work

possibility for that kind of a divorce, don't get married. When you marry you give up certain things and you know that there are certain things ~~and-you-know-that-~~ that become then impossible for you. And you have to fight until you are finally convinced that you can win. And if you have tried everything possible, that there is no heaven for you on Earth, then I don't want to say you are entitled to leave each other, but that would be then the only way out when your conscience tells you that you have done everything possible. Of course one fails in ordinary life many, many times and many marriages are just a little superficiality. After two or three years, it is too much trouble to try to understand each other. From the standpoint of Work, the continuation in overcoming the difficulty^{ES} in a relationship can only be solved by an understanding of oneself, how one is, and the acceptance^N of that person, the way they are, and then having an aim which one strives for, constantly trying to realize for oneself, and in exchange between each other, that the aim has to be kept in mind and not the temporary affairs and manifestations which sometimes are a little obnoxious.

← This is from the standpoint of Work on oneself, that when a marriage is made in Heaven, ^{AND} that Heaven should remain, ~~and~~ that Heaven should be only acceptable for oneself when the two can continue to Work together and Work on each other in that way; and by Working on oneself will be able to find the words to communicate how Work can help one or the other by giving it.

← I say, this comes after some time. In the beginning, don't. In the beginning keep to yourself and find first what you can do and then afterwards start to exchange. And then you build something together ^{UNTIL} with that, whatever the relationship may be—may have come to an end for this particular first period, that one happens to be together. When there is an end to ^{THAT} what one has

which can remind one, day after day, and that it is not right to consider, even for a long time, the possibility of cutting it off.

no *F* You see that I hope, of course, never will happen. It should not happen.

It is not necessary that it does happen. It is something ~~xxx~~ that can continue - love can continue. *I* It does ^{NOT} ~~not~~ matter *g* after quite some time *1* where one is, there is constantly that what has been given and has been converted within oneself which is everlasting. If love is Life, it will be Eternal. *F* And so to Susan and Richard and to Vida and Bill. What do we wish? With such *s* sincerity that they will be able not to give up, but that if necessary they will fight in order to gain in the end unity, if possible, with three centers; in any event, as unity, as being for the sake of answering to that what is a responsibility laid on man and woman when they happen to live on Earth and that in the eyes of the Lord, a marriage is consumed in Heaven.

DARLING... and you,
So, to you ~~darling and you~~.

SUNDAY COFFEE

MR. NYLAND: Is there a dog ^{IN ONE OF THE CARS?} ~~inside of a car?~~ There was a dog barking... (Mr. Nyland) *3*
There he is...

Well, on Sunday evening I have always a feeling that I know everything, *b* because there is a description of the week as given by several people, *A* and when I question them a little bit about this and that, it looks as if I am interested in gossip or that I really want to know this and that and to see where a person has stepped on my authority, and so forth. You must understand really that none of that is really

34 think? want to take care of time)

out so that it becomes more and more automatic and habitual, so that the least amount ^{has} of time ~~as~~ to be spent in order to keep it going.

I have suggested several times that those who answer and actually want to answer that they are entitled to two cassette recorders. We are not ^{THAT} at the point yet. We ^{we} ~~have~~ had trouble all along the line with recorders ^{NOT} ~~non~~ functioning. Sometimes it is not done, even if it would be possible, because you don't realize what is involved. So again and again we will talk about the rules. Each person should attempt to have two cassettes. They can use for their answer a C-30 or a C-60 - ~~it~~ depends ^{not} on how much they want to say. I would prefer them to put it only on one side. One of those cassettes goes direct to the group in question. The other is given to me for listening purposes. I am not bound to listen to it right away, since one of them goes direct as an answer to the group itself. So I ^{am} not holding up the traffic. It depends on my time when I can listen and also when I think it's important to listen. That tape that I get is returned again to the person who answers. And they then can use it for their own purposes. They can use the other side for their next answer. They can, if they wish, copy it themselves on a master tape. But I don't want to have that work done anymore ^{AT} ~~in~~ the office. If we have two cassettes we don't have to do copying at the office which is very time consuming and copying has to take care of a great many other things besides the cassette answers. The cassette ^{THAT} ~~which~~ is sent out to the group is their ^{OWN} ~~and~~ is returned to us with the résumé of their next group. And then in constantly returning it to them, because we can ^{THEN} ^{again} use the other side for an answer, we avoid buying too many cassettes, I mean now cassette tapes. Jean can explain to you how this procedure should work and I hope that those who are responsible can actually help to make it work. If we need more cassette recorders we will ~~try to get them~~ try to get them.

based on your own experience which you believe to be right and simply let it go at that. Don't argue. Don't make mistakes in attacking them. Don't be critical. You were not there so you don't know what has transpired; you haven't seen the face of the people who ask the question; ~~Y~~ You have not even known who perhaps the person was who answered; and you do not know what went on in the mind of ~~the~~ ^{THAT} person when he wanted to answer that particular question. Answering can be extremely simple - there are a few examples of that and you are quite welcome. ^{When} I listened to them and the comments they make and the answer, that we sent, there are a few which stick to a very simple way of that kind of a description. Don't lose yourself into all kinds of philosophies.

That is one question to maintain Work regarding the totality of this country if we want to afford to have different groups. If we don't do it right, the groups ~~CANNOT~~ ^{CANNOT} be maintained by themselves and they cannot be held together ~~XXXXXXXXXXXX~~ ^{by an occasional visit on my part.} Thank God there is enough aliveness in many of the groups. And all that is necessary is a little guidance and let the guidance be as little as possible [^] but to the point and exact, if you know how.

That's as far as the groups are concerned, which I would like to have on such a basis that they don't take up ~~too~~ much energy on the part of the office here. Work at this office is going to increase. There will be more and more certain work that we have to do [^] you can consider it 'headquarters' [^] but many things have to be done in order to maintain ~~the~~ activities.

~~NO~~ ^{FF} Activities, I have said many times, are very important for us because they will help to maintain Work. They become tangible. They also will help support. They will always supply an outlet for those who wish to test their own spiritual

other unless you know what is actually taking place. So ~~X~~ for that reason we have ~~X~~
 to have ^{SUCH REPORTS} ~~reports~~ about finances, and then to see what can be done, within our means—
~~you~~ understand within our means, ^{WE WILL CUT—WE WILL CUT} ~~will not cost~~ our cloth in accordance with the
 availability. ~~(S)~~ I have said several times that if we over-spend we have to stop
 work. We will remain independent. We are not going to take out loans for no
 purposes whatsoever. If they happen to be there, we'll clear them up as soon as
 we possibly can. You know my attitude about mortgages. You know very well my
 attitude about banks. And I don't want any of that to enter. It is our total responsibility
 and I will manage the funds. ^{SO} ~~But~~ don't talk about nonsense particularly about the
 Bakery, I have heard ~~don't~~. ~~(S)~~ If you want to talk and the future, yes, that
 applies to everything - ^{THAT} ~~that~~ applies to all expenditures everywhere, wherever we
 have to spend it. It's involved in the Construction Company; it's involved in the
 Bookstore; it's in the Woodworking Shop; it's in the Sound Workshop; it's in the
 Garage; it's all over. Of course we talk about that, ^{AND} ~~and~~ I tell you now that I want to
 be very slow in spending money. We are going into a different kind of a season
 very soon. There is going to be quite a bit of added expense. We are trying to
 get all things like insurance, like deposits of telephone, like the different things that
 apply to everybody as a whole or certain things ^{WHICH} ~~we~~ are ~~are~~ repetitious for several
 people. ^{we} ~~we~~ try to put them all in such a simple way that they can be handled. We
 will have expenses galore with the winter coming on. How to take care of the heat
 and the problems, particularly here at the Barn. There are still quite a number of
 expenses ahead of us. Where will I get the money, supposing I have to go to San
 Francisco? When it is necessary for me to be there and they cannot always, because
 they have their own land. Groups as a whole are still poor ~~because they are not~~
 large enough. We are a little bit more fortunate but also there is a definite limit.

be quite correct, instead of being a little careful, not to have to explain and just mind our own business. ~~(All right, John.) (Turning over of cassette)~~

It means of course that in ordinary life, whenever you have any contact with the outside world, you have to be careful and watch your words. Whatever is needed, we will have to do. ~~If~~ it is not needed, don't create any dust. And this is of course particularly for those people who are responsible. Also for those who make out income tax returns. Be very careful in what you state. The government and what is at the present time politics is becoming more and more interested in regularizing and Hitlerizing our communities. ~~it~~ ^{it} is perhaps in the nature of the growth of our economic system. ~~The~~ ^The longer we can stay free from it, the better it will be so that there is still that kind of a freedom and that we are not unnecessarily, I say, investigated.

NO #

It is already difficult enough to live one's own life without having someone else put a blame on it. When once a stigma is there, it is not rubbed out that easily. ~~Maybe~~ ^{if} Maybe you do not remember or don't know but some months ago someone came around the Barn to investigate ^{IT} for insurance purposes, and brought out a report. This particular person, I believe, came from Albany, did not even enter the Barn and had some remarks to make about Firefly House. As a result of that, one of the insurance companies cancelled insurance on the cars that are under my name. Without any rhyme or reason, they just did it because this god-damned fellow just wrote a little report for having seen nothing at all and fantasized about what he thought was the case. ^{WE'VE} We had a terrible time, at the time,

to talk enough to explain that the kitchen was not a restaurant. We still will have difficulty with the bakery because that is set up, of course, as commercial enterprise. But let's be very careful about what we say about it, and if you don't know, don't overshoot your mouth. Find out first what you can say. We are gradually getting into a sphere of a little bit more publicity. Also that has to be guarded. I don't want to be considered a commune. If the word 'community' is wrong, we should not use it. But perhaps it can be explained in different ways so perhaps it is not that important. I don't want to be classified on the basis of crafts either. I don't want to have the emphasis such that one is not interested anymore in what makes us come together here for the sake of Work ^{and for} the sake of the embellishment of one's inner Life. That can be said and it will be said at the proper time and the proper way. I don't want anyone to jump to conclusions. I have had enough opportunities to become publicized in different magazines, even in a film, et cetera, et cetera, which of course I refuse. I have no interest in that at all, surely not for myself, and I think it is dangerous for a group as a whole with the conditions in the country as they are and where there is such a tremendous possibility of misinterpretation.

Let's understand this. We are here for the sake of Work. We want to Work as well as we can and the emphasis is constantly on that. And of course we have to talk about ordinary life, because we are ordinary and our life is ordinary. ^{when} And ~~that~~ we want to introduce concepts of Work and Objectivity, we have to deal with ordinary life and I have to keep on explaining it in ordinary terminology. ^{when} And ~~then~~ we explain it, ^{we} ~~we~~ still run the risk of

being completely subjective. All of that is necessary to understand what are we engaged in, and I wish you would keep it in mind and think about it and try to eliminate, if you possibly can, all references to certain things that are a little dubious. I mention today the necessity of saying that what you mean about Work in such a terms that there is no question about ^{IT. SOMETIME AGO I TALKED ABOUT} ~~it~~ I do not know, ^{Not tal-} it may have been last night, ^a about not being fearful. To be honest but exact and to stand up for your opinion. Not to hurt anyone; not to be critical about those who may think differently than we do; and surely not to be critical about ourselves when we, at times, think a little bit in the negative side of one. That is, if we become too negative about Work ourselves, again I ask you to keep it to yourself. ^{if it BECOMES SO BAD,} You see, you will get stiff ^{NECKS} ~~neck~~ from negativity. You will be under a strain; and psychologically, no therapy will help you. The relaxation for yourself ^{as} ~~is~~ an exercise for your body, in which it becomes more possible to really Work and have certain results, also applies to the relaxation among the members of a group. We ^{are} still far removed from that. I said, yesterday, we lack emotions and an exchange on the basis of wanting to find out what ^{THE} ~~a~~ person really is, and although I started to talk a little theoretically about a Kesdjanian Body, it's not necessary to introduce even that theme, that ^{-- THAT} ~~particular~~ name, that ^{TERM.} ~~form~~. I want to have feeling among us, understanding and of course recognition of each other, allowances for other people to grow and to see what they wish and then acknowledge whatever that wish may be, and not to argue. If you don't know, look it up; then study, then see what we have talked about perhaps in the past ^{or} read ALL AND EVERYTHING to get definite information from that book ^{even} ~~if~~ if it is not always that clear, the principles are definite.

What will one do with oneself, with this group as a whole? These are of course the problems that go through my mind every day. And when I hear hammering

and sawing and when I see people work, when I see them move rocks, all of that comes ^{to} through my mind, again and again; ¹What is going to happen in the future? What will you want to do in the future? You must keep on thinking about it. Not just be reminded every once in a while when I happen to say it. You have to look at yourself. What will you be and what will you do now in order to bring about, at the present time even, solidarity? Something can be crystal¹ized now if you want to. ¹If you sincerely believe that Work has that kind of a value for you, ²you must believe that it has that value also for other people. And it's not going on the road of fanaticism and it's not sentimentality regarding Gurdjieff, ¹That has no place. We are simple people and we have to do what we can in our lives, ¹And that what is represented in our lives will have the possibility of a cachet belonging to one's inner Life to be expressed.

You see, some people go away again¹ ^{WHY THEY COME BACK TO --} they go back to where they came from. Changes in groups - - ^{SOMEONE} ~~Lawrence~~ goes back again to Wisconsin. What will happen then, to such a group, when he was the person who answered? Who will wish to answer? What is it that we do in regard to such people who answer and may have a little trouble and perhaps want to talk about it² ¹Not about the same group, because that usually works out quite all right, but about other groups¹ ²The questions are practically the same. Suggestions that you ought to be able to make to someone¹ will it be of any use? Don't let such answers be just by themselves. Are they available to people who do not answer but who would like to know what is happening somewhere in Seattle?⁵⁰ ¹that they could find out a little bit about what it is when one has a group if such a person is sufficiently interested in the dissemination of this kind of Knowledge. I would ¹almost say you must do it for your own benefit. How will you know, really, if you know Work? I think the only way you will ultimately find out is how you can explain it. ^{AND} ¹then when you want to use certain words, ^{YOU KNOW} ¹that you must use them in the right way, so that there is no misunderstanding about it and

that the test which Ashiata Shiemash quite definitely put on his followers of the hundreds. ~~X~~ "I have said it so many times; ~~How~~ how can you convince someone in such a way that you know and that the other knows, so that the dissemination of this material of an esoteric character, which is meant to help a person in his life, can be continued as a thread. ~~If~~ You see, the group ~~as~~ as a whole in their activity furnish embroidery on that what is the basis of the ~~root~~ ^{GROUP} itself, which is the muslin or the linen on which a pattern is drawn, a design of a certain kind; the design indicating the group as a whole, with all its different ramifications; and perhaps even make the design quite complicated. ^{Then?} That each person in his ~~own~~ ^{OWN} attempts of Working and trying to understand Work for himself embroiders on that design. And then the group as a whole is really a piece of embroidery, or a weaving, or something that could become a work of Art, ~~of~~ of something that stands there and could be held up and furnish material for a temple. Have you ever thought of this, ~~X~~ as a group that it is furnishing for part of the world? ~~That~~ That the group as a whole is like a piece of cloth out of the olden ages in which the colors may have faded a little ~~but~~ but still are real enough to see the pattern, and that the pattern is repeated from father to son and given by those who know and is received by those who wish to know. And that that, ~~TOTALLY~~ ^{TOTALLY} in the history of the world, creates a pattern which is hung up in certain sections which one calls holy places of the world, in which then, because of such holy place and that what is ^{the} embroidery furnishing, ~~HUNGING~~ hanging up on the wall, that then maybe some stranger comes later on and looks at it and sees something was happening there, where is it now? ~~Why~~ Why do people go to Mecca? Because of Mohammed? Because of the KAABA, which they want to kiss? Because it was the place where Abraham was when ^{HE} ~~he~~ came back from Egypt after having received esoteric knowledge from the Alexandrian school?

~~Alexandrian~~
(orig spelling correct)

What is it that attracts people sometimes to certain places where they feel that there is something quite definite and not being able to describe it that they have to leave it to their feeling, because then in their feeling they have something that starts to become alive? Do you ever look at a group in that sense? Do you ever feel that kind of a solidarity as if totally there is a big tapestry being made by all of us? And each person contributes; like in good tapestries, ^{when} ~~where~~ it is a family affair, ~~all~~ every member of the family contributes to it with their own colors and sometimes their own design; sometimes wanting to understand what someone else is trying to do, but the totality of the tapestry becomes a live affair of family life being expressed. You might say that because of that ^{that} such a family will be blessed because there is something ~~which~~ ^{THAT BECAME} because part of all of them, ^{and} ~~that~~ then it is worthwhile enough for God to ask for a blessing on that project and that piece of art.

Have you ever looked at Work as an artistic quality? Have you ever looked at the possibility of a group really to becoming, in that sense only, well-known enough like many religious small denominations, still adhering to certain rules that had been given to them like ^{Menno Simons} ~~Menno~~, the ^{Menonites} ~~Menonites~~, like the ^(AMISH) Shakers, like the ^{AMISHES}, like many little bits of groups who stick together and have their own way of wanting to live even if sometimes they ~~get~~ ^{COME--GET} into trouble with the government.

Have you ever thought of the possibility of that kind of maintenance ^{ask Tina?} so that that ^{WHAT} can keep us together, I always call that a ^(straween?), it is the basis, ^{it's} ~~is~~ like a piece of burlap or ^{HESSIAN} ~~ancient~~ cloth on which the colors can be made because the stiches can be adhered to that piece of material. And then THE totality of it is an unending carpet which can stretch from here until Infinity. It is the way by which people, on that kind of a carpet, like a tapestry, could walk to heaven. It is that kind of a realization for oneself that if it is

hung from Heaven to reach down to Earth and we, on Earth, are continuing simply to make⁺ and to make the shuttle go back and forth in a way like a weaving apparatus has to function⁻ when that what is a loom, It is a loom of Time, and this time it is the loom for one's inner Life, trying to become part of each otherⁱⁿ that way communicating and making out of the totality of one's inner Life the totality of that what becomes alive itself and then simply uses a tapestry as ^{the} a manifestation to be shown to the world.

This is the legacy^{that} ~~like~~ a group of this kind even, can leave. This is really the aim. You understand what I mean. When I die I hope ~~the~~ ^a group continues. But I hope that group continues in such a way that it makes again and again, out of next generation, another group so that there is a continuation of this kind of Work, and not just stopping at a point and say, "It's too bad Gurdjieff died." It will die in time, don't worry about that too much. But in any event during the time that you have at your disposal, maybe there is a definite reason why you became interested in this kind of Work. And maybe this kind of Work means for you the continuation of your own life. And if that is the case, why deprive others of your secret?

If one can start to look at us, as a group, as a whole^{as} as you might say belonging together in which the different people get rid gradually of their little idiosyncracies and the jealousies and the vanities^{and} and conceit and all that kind of nonsense^{when} ~~that~~ they can get rid of that clap-trap of talk and only really say certain things when they mean it, and be whatever they can be at whatever level is required for them and for themselves^{that} that then, because of that, I say God will bless it, because it all the time will be pointed towards Mecca even if you cannot get there. Even then when in your prayer you can imagine that you still sit here in this Barn, and then wishing to have from the Barn to receive whatever is Mecca, that you then in your prayer which takes

place in the midst of your activity, and for which you would stop your activity because a prayer is a communication with God, that then you take whatever you remember and then at that time such memory can help you to produce the actuality of Work within yourself.

We talk about big things, don't we? We really want to talk about perspectives. I want to make sure that it is understood that 1970 has the feet on the ground, but that the feet belong to a body as a whole. And that all the time when we talk about ^{THE} aim, that is that same body that tries to feel and tries to think, and although the feet are there and the feet sometimes may be like lead, nevertheless there is constantly the wish to move. Don't make out of this group a ~~column~~ ^{golden*}. Those are the ^{LEADEN} ~~lead~~ feet which keep you attached to the Earth. Try to remember that your feet, when they walk, can be springy; that there is something in your feet itself and it lifts up the body in order to walk; that the whole weight of your body is carried on one foot and you leave it because your feet is springy enough to give yourself a push. That's only in your feet. If you teach your other centers, look at the freedom they have! Look at the potentiality of them, ~~and~~ look at still what is unfinished and could be finished and has been set in motion already like your feeling center. And look at the tremendous opportunity there is for your brain, with all the machinery that is there producing now unconscious stuff that gradually it could be changed, all such a machinery, under the management of those who know. A group is much more of a group than you realize. The emphasis for your own Work is always on yourself but the combination of us as a whole is much more than the totality of all of us counted in numbers. I have said it before, if there are N members of a group, the power ^{is} N to the Nth ~~Nth~~ power - that is, N times N - not just additions, ~~we~~ ^{ADDITIONS} we change from ~~additions~~ and subtractions into multiplication and division, don't ever forget, ~~with~~ ^{with}

* Dictionary says, an artificial human being in general fallacy

multiplication there is also division, ~~and~~ the danger, if one wants to go to Heaven, is to land in Hell. That is why it is so necessary to see at the present moment which way one wishes to go, That you don't start to deviate, that you are sure that you make the right step in the right direction— Small as such a step may be, but that it is based on the affirmation within yourself as your experience. ~~Then~~ you will not go wrong because with your experience, if the devil whispers in your ear, as I said yesterday, you will not have to listen to him because your experience is your foundation, ~~and~~ you, returning to that, it is where the devil cannot come when your experience is honest.

~~The~~ presence of Work will keep the evil spirits away. The realization for yourself that you have an aim will not allow you to put water in the wine and become weak. ~~What~~ is needed for a person when he is a little weak is the embellishment ~~of~~ ^{OF} I have called it ^{his} inner Life ^{is} ~~of~~ the possibility of his growth because then his weakness will change into strength, ~~And~~ it is really the only way by which a character will be built for a man— He is not making his character with the little bits ^{from} of bricks and so forth ~~of~~ the outside world and not by living on the surface at all, even if he can make a beautiful edifice and admired as a piece of art and architecture by a lot of critics, ~~they~~ They won't know at all; they don't ^{THEY} ~~and~~ cannot be entitled even to have any kind of a judgment. But the real strength of a man comes from his inner Life, ~~and~~ the more his inner Life is developed, the stronger ^{HE} ~~it~~ will be. Because what is strength? It is ~~the~~ ^{he} daring to have an opinion which you stand for and which is not going to be pushed over by some other kind of a remark from someone else. ~~That~~ is the way you can carry conviction. That ~~is~~ the way you can have a meaning for other people when it comes from your inner Life, ~~and~~ perhaps inner, inner as such essential quality about which there is absolutely no question anymore, ~~and~~ because it is then absolute, for you as well as for the

rest of the world.

You remember what is the definition of Objective Art. ~~That~~ ^{That} is that it is the kind of Art ^{WHICH} ~~that~~ affects everybody without any exception. Not in the same way, but it has an influence, ^{And} it is acknowledged that it exists and has a meaning-one way or another, ^{but} it has an effect on one, ^{And} it is objective when everybody living has to acknowledge that kind of an influence. That's the proof of Objectivity. That is the proof for oneself ^{THAT} ~~when~~ there is Objectivity within your Magnetic Center that then from that standpoint there is no further question when anything comes from there. We say on Earth it comes from my heart, ^{THIS} ~~We~~ say in Kerdjianian language, ~~it~~ comes from my Magnetic Center—

so ~~so~~ don't quarrel and don't worry; leave me with my conviction, you can have yours, ^{And} if that can be understood by the two of us, there can be a joining of such a force, ^{THERE} ~~and if that~~ cannot be for the time being, I go ahead just the same because I wish to become a man.

~~A man must have~~ ^{STRENGTH.} ~~depth.~~ A man must have the development of all three bodies, ^{not} ~~but~~ just a little bit of a feeling which sometimes has no name at all and not a little bit of associative values in his little brain, ^{He's} ~~he's~~ got to know - and for sure. He has to have a wish which must be a Will for him. He has to have a Conscience which will tell him this is the truth or it isn't. The strength of a man depends on his harmonious development - the more that is harmonious, the more strength, ^{also,} ~~also,~~ the more consideration and the more possibility for the acceptance of all those who are striving. A man who Works is only worthy to recognize a man who Works. The REALM of an understanding between us should be on the basis of Work attempts we make, honesty and sincerity, not even on the basis of our DEXTERITIES ^{YES} ~~or~~ good looks or all the different things that we employ in ordinary life. Really I must say, all such things, it's not that I neglect ^{THEM,} ~~them~~ but as far as I am concerned, they can go

to hell when there is nothing else. When there is something else, ^{THEY} these have a place. So it is not destroying that, it is only putting ~~it~~ in the right place in relation to something that is of a more value. That is the aim of a man ~~to~~ to get such value so that then ^{HE} ~~is~~ can put his body in the right place ~~(we talk~~ about it many times) ~~to~~ to become a servant to his Consciousness; to become a servant to his Conscience; to become a good person in relation to ^{THAT} ~~what~~ is his framework, in which there is, quite definitely, two forces for him to be considered which towards him are always the same because they are alike as the two sides of one coin, and who, when he possesses that, can turn either his emotional or his intellectual life to the outside world.

Try to understand more and more that when we talk about different methods of Work, that all of them will lead to the same and are in essence the same in principle. So when I talk about 'I', which may be conceived intellectually, I endow it with properties of God. So ^{WHEN} ~~then~~ I talk about God being present emotionally, and as a result of an increased intuition that I know that that presence with me makes me behave in accordance with the light that shines on me, and with the wish that I want to grow up coming from that ^{WHAT} ~~that~~ wants me to grow up ^{at} that all of that is exactly the same, when you go through the road of 'A-B-C' and you come finally to the existence of 'I'. 'I' is God for one. 'I' is the presence of God, maybe formulated, maybe at times in your brain, ^{HOW} ~~can~~ ^{HELPING} you, to become a little clearer. But the force of the benevolence of 'I' is God in your heart and with that you must know that your heart has to play a part the same way as your Consciousness will have to play a part. Perhaps as a result your Conscience will have room.

How does one let one's Conscience speak? ^{ONE} ~~That~~ cannot hear it because your mind is much too busy, And you wish to formulate even the terminology of your Conscience. * It's wrong for your Conscience. Your Conscience speaks to you

when you are relaxed and particularly when you have drained your mind of all kind of extraneous thoughts which have nothing to do with God. At such a time you only think about the possibility of growth for yourself to set your life free; we use that kind of a term. And then you drain all kinds of little thoughts. I call them little because they are unconscious, ^{they} they don't belong there. The draining is I lose, at that time, my vanity. I want to lose my conceit. I don't want to harbor it. I don't want to give it attention. I don't want my jealousy to be there formulated. I don't want negativity in my mind. It doesn't belong there when I am engaged in something that really can very well live without and ^{ought to live} to ~~ally~~ without because ~~the~~ acknowledgement of that what I am, ^{as} is ^{nothing} compared to ^{what} that I wish to acknowledge. That what is my 'I' is superior above anything of myself. And this is really what is the aim for a person - to find out how can he be, with his mind drained out; only the one kind of a thought of wishing to shed light ^{on} of the activity of one's heart. That then, in the presence of that kind of a condition, and of course it applies to eliminating and draining your feelings - your damned feelings. Let them go, what do they belong to? • Just your own little world. Include in Work an emotional state ^{of} such honest caring for the life of someone else without the criticism of your mind; and then maybe, when you can be quiet at such ^a time, maybe ^{your} Conscience will really tell you ^{about yourself} And then your Conscience will tell you the truth. Your brain will take a long time to give you the truth, even if Absolute facts, so called, are recorded in your memory. The memory is crowded with an awful lot of other stuff. So it won't come, -- become so apparent. But your heart is pure and it is free and it is virgin field and because of that, what reaches your heart can remain pure. And then your Conscience can knock on the door of your heart and say, let me in and see what kind of emotions you have and I will tell you what you should carry with

~~you~~ ^{you, and} what is right for your Kesdjanian Body, and what still has to be purified. If something happened to slip in your Conscience will really tell you; but you have to be quiet. In that kind of silence there is trust, There is trust in the Lord; there is also trust in your 'I'; there is trust in that what is a higher form of your life, which is possible for you, if you understand the form in which it now appears.

This kind of Work; this kind of thought; these thoughts; these kind of feelings; these things, I say, with which you can go home and sit and then ~~let them~~ -- let them go by, be quiet tonight for a little while and really come to grips; that is, hold on lightly ^{-- NO:} ~~no~~ hold on very strictly and tightly. And ^{WHEN} ~~then~~ finished, let go, lightly, because it has ^{USED IT HAS} been useful, it has made use of the purpose of being ^{THERE.} ~~here~~ One iota of an 'I' is worth all the molecules of your personality.

I hope you have a good week. Of course I hope you Work. I hope you remember Ashiat, Shiemash. I hope you will remember yourself. That even with yourself there may be a time that you can pray to yourself and also then, you will be heard when your Conscience will answer you.

~~Good~~ Goodnight.

Trans: Nicole
 Rough: Lenore
 1st : Hugh S.
 2nd proof : Lenore